/384 cont./
836 inducing them, not infrequently, to provocation (109)

[832] [515]

109. While bathing, the girls agitate the water, with the hand cupped, from below upwards, with a characteristic noise. The boys respond to this signal by fanning their open hands in front of the chest, one higher than the other, so that they are crossed without meeting, and, since they are almost on the surface of the water, they produce a noise that is heard at a distance of two hundred meters or more. This provocative noise is called Pixtwasé.

*[192]

and invitation to the boys.

832 /385/ Although the old customs state that the bathing of the
836 women precedes that of the men and should be before the break
[515] of day, sometimes the Indians are surprised in mixed bathing during the warm hours of the day.

*[192] [278] The young women prepare philters or potions, known by the Nheengatú name of Puçanga (in Tukano Ox-kó), which they give to the young men to drink in order to attract them to them; or, in front of their eyes, they wear or rub on themselves roots and plants to which is attributed an aphrodisiac virtue.

842 The cases of illegitimate pregnancy of maidens are not rare,
847 although they know (110)
• 848

110. We had gathered for the "centro de Pesquisas" /Research Center/ of Iauareté some plants considered as sterilizing and abortive. While organizing the herbarium, some identifying labels fell off. We called on three maidens, and with the greatest facility, upon seeing the plants, they indicated the name and the purpose, exactly as was stated on the labels.

842 /385 cont./
847 and use contraceptive and abortive methods. Their own mother
848 (or mother-in-law when it is a matter of a newlywed) will teach these methods.

The illegitimate son is called Ko-boxkákõ (literally it means
848 "found by her or hers"; in the feminine Ko-boxkáko), and it does
[192] not constitute an obstacle to marriage for the unwed mother (111)

> 111. In Pari-cachoeira in April of 1954, we were able to see a young Tukano woman (later married to a Desana of Iraiti, river Tiquié) carrying an illegitimate child from her relations with a young Tuyuka man, who at Easter of this year married a young Tukano woman from Pari-cachoeira.

or create a problem for the married mother (112).

> 112. With the greatest ease, Maria Gama, a young Ipeka woman of Urubucuara, speaking to us about her family, told us about having a younger ko-boxkákõ brother.

581 It is considered shameful to have children at once in the
842 first year of marriage, Pe. Humberto Limpens of Acuaricuara,
183 river Paca, informed us. They want children only two or three years after the marriage, and this is also the interval between
[797] children. A demonstration that this is artificial is given by the good Christian mother, alumna of the Mission, with successive children and at once from the first year. One understands the
[462] difficulty of the native mother who, besides the care and nursing of the child, is pressed with the work of the house and of the clearing, if she does not have the help of older daughters.

/426 cont./

847 There are four regular cases of infanticide: 1st. -- That
• 848 of the illegitimate child. Such are all those who are born outside of the legitimate conjugal union. The reason is the shame which it gives rise to (38).

38. /This footnote is on p. 427 in the original source./ It does not constitute, however, a matrimonial obstacle for the unwed mother. It is a sign that she does not have "malefice of sterility."

The children can only come from a legitimate marriage. It is a grave insult to tell someone /427/ that he does not have a [829] father. There is one exception: the children of the civilized are in general spared (39).

39. Cases are known in which the child's grandparents were proud because their grandchildren were "children of white."

Objects of the greatest shame are the incestuous children. With the utmost secrecy abortion will be induced or infanticide performed.

562 2nd. -- That of the fourth or fifth consecutive child of the
847 same sex. Especially if they are females (40).

40. In March of 1957 a woman, still young, was taken to the hospital of Pari-cachoeira, river Tiquié, in serious condition as a consequence of an abortion. Further investigation showed that it was a matter of criminal abortion, with the expulsion of the fetus in two pieces, with an interval of two days. And the cause was the fear of having a child of female sex, like the two previous ones. We could not find